

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

AUGUST, 1855.

THE MISSION IN AFRICA.

IN the absence of any recent intelligence from our Mission on the west coast of Africa, we avail ourselves of some interesting passages from a communication transmitted by one of our Missionaries, the Rev. Mr. Hoffman, to one of our exchange papers. They afford a general view of our operations on that coast, compressing, within a brief compass, information which otherwise might not readily be gathered by any one desiring it.

“ From the time of the landing of the first Missionary, in 1836, to the present, thirty-six white persons, Missionaries and others, have been sent out by our Board, of whom fifteen are still engaged in this work, while some have withdrawn, and others have died ; yet, has the Church of God, in that land, advanced, and a foundation, broad and solid, been laid for the Church's future prosperity, and the glory of God.

In the loss of her laborers, the Church has no cause for discouragement : it is the price of her prosperity—the ransom paid in blood for millions of immortals yet unborn. It has been paid willingly, joyfully, triumphantly, by those whose lives have been given to this blessed work. They have departed with assured

faith that God would carry forward His work, even though He called *them* from it.

They have departed, uttering no words of regret that in foreign lands, from kindred far, they have been called from their life of love and labor, to the rest and joy of heaven; they have *proved* the '*marvellous*,' '*marvellous love of Christ*,' and the mighty power of His sustaining grace.

They have departed, uttering no words of sorrow and sighs, of pity for mistaken duty, or uncalled for sacrifice; but, rejoicing to suffer and to die for Christ, have given, as their dying testimony, that for usefulness and happiness, for heavenly life and joy eternal, the Missionary life was the most full, the way of true wisdom, the path of sweetest peace.

They have departed, uttering no words of discouragement to the Church, because her soldiers had fallen in *her* glorious warfare; but, 'let the work go on more than ever,' is found inscribed upon the tombstone, as the dying message of the lamented Minor. And these words from the lips of the dying Missionary seemed prophetic, for, since he uttered them, more than ever has the work gone onward. In its character, it is two-fold among the natives and among the colonists.

We have seven stations among the colonists, along three hundred miles of coast, and five ordained colored ministers. A pretty stone Church has been erected at Cape Palmas, and another is being built at Monrovia; a brick one is occupied on the St. Paul's, while others of less substantial materials are built or being built at other points. The accounts from these various congregations were never more encouraging. Of St. Mark's, Cape Palmas, the Bishop writes, 'That there will be twenty-five candidates for confirmation; among these are most of the youth of our High School, at Mount Vaughan, where has been observed unusual seriousness and religious interest.'

The Asylum for orphans at Cape Palmas was to be opened this spring ('55). This is an institution greatly needed, furnishing, as it will, not only a blessed home for those who have emigrated from this country, but besides from it will be raised up competent female teachers for our colonial schools.

The early efforts of our Missionaries were chiefly directed to

the natives, and they still claim a large portion of our labors. Among the Grebo tribe, inhabiting the country on both sides of Cape Palmas, we have four permanent stations, where Mission buildings, school-houses, and churches have been erected. Around some of these stations are springing up native *Christian villages*, where the youth educated in our schools, instead of returning to their heathen towns, and following the vain customs of their people, are living in a civilized and Christian manner, industriously engaged in various occupations. At the station of Cavalla, we are erecting the Church of the Epiphany, a stone building, 30 by 70.

Three thousand natives live around this station, and to this house of God they will be gathered to hear the everlasting Gospel; while here, also, will worship the Christian natives from the village, and our Mission families. The walls of the Church are built, and some of the timbers are purchased for the roof, while \$800 is still required to finish it.

At Taboo, thirty miles east of Cavalla, a native Minister is settled, where he keeps a school and preaches the Gospel; while another native Minister, both of whom have been brought up in our Mission, itinerates through a populous section of country, accompanied by a native Catechist. Three native youths are studying for the ministry, while eight or ten are assisting in the education of more than a hundred children in our boarding schools. Our recent letters give us more encouraging hopes of the spread of the Gospel among the natives than ever before; while some have openly professed their faith in Christ, others are candidates for baptism, and many more are being drawn within the ever-spreading influence of Christian truth.

A Missionary meeting is held monthly at one of the stations, at which addresses are made, and a collection is taken up. At the anniversary meeting last year, it was found that one hundred and seventy dollars had, during the year, been collected, chiefly from the native Christians, for the support of a native minister at a neighboring station. It is in these meetings that we endeavor to awaken in the hearts of our youth a love for

the souls of their people, and in this we have not been unsuccessful.

A cheerful day is the Sabbath at our station, surrounded though we are by near three thousand natives. An hour after sunrise a Bible class is held, at which attend our villagers and scholars. At 10 o'clock the church bell rings, and a procession of one hundred native children and Christian youth, neatly dressed, and with quietness and order, follow the Bishop and Missionary teachers through the huts in the native town to the church in its midst. Here are heard our own solemn prayers and sacred hymns, uttered in strange language, to Him to whom all hearts are open, all desires known; here, too, are sounded forth the words of sacred truth, and the poor heathen African listens to the wonders of redeeming love. Returning from service may be seen here and there, beneath the palm tree's shade, groups of children preparing their lessons for the Sabbath-school which follows, or singing hymns which they there have learned. Quietness reigns; while from the flagstaff floats the Sabbath flag with its inscription, 'Remember the Sabbath day to keep it holy.'

Let none say we have labored in vain, or spent our lives for naught in the African Mission. God has blessed the efforts of His people, and His work is prospering in their hands.

We have arrived at that most desirable and very important point in the history of all Missions, when a native agency has been raised up, men of the soil have become the teachers and ministers of their own people. And, as it has been elsewhere, when this point has been reached, so we may expect it will be with us, that henceforth our number of converts from among the adult native population will be largely increased; and the successful labors of our native teachers and ministers lead us to anticipate this blessed result. And, therefore, we call more loudly and more earnestly to the Church to uphold and strengthen their Mission. Sickness and death are thinning our numbers, and we need others to fill their places and carry on their work. We particularly need now the services of a Missionary physician. While our Missionary corps numbers 13 white persons, we have none to render that medical aid which,

in such a climate, we should not be without. While God enlarges the sphere of our influence, and graciously blesses us in prospering our work, may He put it into the heart of His people to sustain and carry it forward, for this is a field which providence has made peculiarly *our own*; for we must confess that we owe to Africa a debt—a debt which can best and only be paid with the treasures of the Gospel. It is a land not far off at the end of the earth, but by a voyage of a month, and by steamer of half this time, we reach those shores where millions grope in heathen darkness, unblessed by one ray of that divine light which fills our land.

May the present unexampled prosperity of our Missionary work, both among the Liberians and natives, as well as our need of an increased number of laborers, and of pecuniary aid, call forth from God's people gifts to His glory, praise and thanksgiving, prayer and supplication, men and means, that God's way may be known to this people, His saving health to the perishing ones of this nation."

MISSIONARY EFFORTS IN THE INTERIOR OF AFRICA.

A LIGHT-HOUSE is always an interesting object to look upon. Its use makes it so. It is, so to speak, an universal friend, doing a kind office for all who need its help. There are times when this is specially the case: in a dark, stormy night, when the perils of those on ship-board are many, then, through the gloom to see this friendly monitor pointing out the dangers and showing the way into a haven of safety, is joyful indeed.

How apt an emblem is this of the Gospel of Jesus Christ, which is an universal blessing, lifting its light upon the dark billows of the sea of life, pointing out the rocks and shoals upon which, but for this, all would make shipwreck, and showing the safe channel, conducting all who give heed unto its directions into the haven of eternal rest and peace.

While we write these lines, our thoughts have brought before

us the light-house which stands upon the extreme point of Cape Palmas, and we have said to ourselves, just as at night that light-house stands as a beacon, warning and blessing, just so the institutions of Christ, planted among the poor heathen there, are as a light shining in a dark place; and blessed are the eyes that regard that light, and by it are led to escape the dangers which threaten them, and find refuge in Him who is become the hope of all the ends of the earth. The light of the Gospel shining there is spreading more and more not only from point to point along the coast, but in the interior also. Although our own work has been confined almost entirely to towns on and near the Coast, still something has been done by our Missionaries towards making known to tribes residing at a distance from the seat of our work, the glad tidings of salvation; and this work will, as we trust, go on until, through the instrumentality of ourselves and others, the beacon light of truth shall be set up upon all parts of that benighted land.

It may be that we should not at this time have spoken in regard to the foregoing, were it not that, in looking over recent numbers of the Church Missionary Society's publications, we find an account of an expedition up the river Niger and one of its tributaries, undertaken by the Rev. Mr. Crowther* and others within the past year. Mr. C. has prepared a Journal, giving a detailed account of the matter, which is now in press in England, and will shortly appear. Meanwhile, the details presented in the following letter will be found of sufficient interest to prepare the way for the Journal, and render it, when it appears, a welcome publication.

"You will, I doubt not, be glad to hear that we have returned from the Niger in good health and spirits—a singular instance—without any death; neither among the Europeans, twelve in number, nor among the fifty-four Africans, either from sickness or accident. The expedition was in the river exactly sixteen weeks the very day it returned to the mouth of the Nun. We commenced our ascent of the Tshadda on the 7th of August, and the last point we were able to reach was Gurowa, above Bomanda, a port of Hamaruwa, about 300 miles from the confluence of the Kowara and Tshadda, on the 22d of September, when we were completely short of fuel, no wood being obtainable within three or four miles of the banks of the river. This was the only difficulty we met with, and which prevented our

*Mr. C. is a native of Africa, and once a poor heathen.

reaching the confluence of the Binue and Faro, where it was crossed by Dr. Barth, and according to all the accounts we have received, could not have been more than 100 miles from Hamaruwa. It could be reached in five days' journey on foot, travelling by the course of the river, but dangerous on account of unsubdued natives, and ten days' journey by a circuitous route around the Fumbina mountains, which was said to be safer. The reception we met with all along, from the kings and chiefs of the countries on the Binue, was beyond expectation. We made two visits to Mohamma, the sultan of Hamaruwa, fourteen miles from the river, in both which we were most respectfully received and entertained by the sultan.

"We returned to Aboh on the 31st of October, and met Simon Jonas,* whom we had left there, quite well, and much respected by all, both chiefs and people. He moved about among them with perfect freedom, and made several visits up the river, to Ossamare, Onitsha, and Asaba markets, and to an interior town called Oko-Ala, on the back of Aboh, of about a day's journey; the chief of which place asked Simon Jonas why we always stopped at Aboh, and never paid them a visit; to whom Jonas replied, that there will not be left a place unvisited in due time. He was about three days absent from Aboh, when he returned for fear the steamer might arrive in his absence.

"Simon Jonas spoke to them of the folly of their superstitious customs; and he said the one of chewing stick to clean their teeth early in the morning, and spouting the spittle before their country-fashion, invoking his blessing upon those who wish them good, and imprecating his anger upon those who desire their hurt, was given up by some of them at his speaking to them of the folly of so doing. He was the companion of Tshukuma and Aje, although he paid them due respect.

"Having found this favorable state of things in Aboh, I took the step to secure a parcel of ground for a contemplated Mission station, to prevent the spot being spoiled by the people, and gave Aje strict charge to keep the people away from it. My further proceedings in Aboh will be seen more fully in my journal of that place. I have furnished the Bishop of Sierra Leone with a copy of my journals of Aboh, for his fuller information; and I have suggested to Dr. Baikie the advantage of taking Simon Jonas to Sierra Leone, to give the bishop verbal information of Aboh country from actual knowledge of three months' stay among them. I have taken these steps from the instruction I had received from the bishop to ascertain what reception native teachers would meet with in Aboh, should any be sent there.

"I regret it much that some of those who were accompanying Mr. Jones to the same place for that same object, had not been sent with the expedition.

"I believe the time is fully come when Christianity must be introduced on the banks of the Niger; the people are willing to receive any who may be sent among them. The English are still looked upon as their friends, with whom they themselves desire to have connexion, as with the first

*The Ibo interpreter in the Niger Expedition of 1841.

nation in the world. Could the work have been begun since 1841, in however imperfect a manner it might have been, yet it would have kept up the thread of connexion with England and the countries on the banks of the Niger. God has provided instruments to begin the work, in the liberated Africans in the colony of Sierra Leone who are the natives of the banks of this river.

"If this time is allowed to pass away, the generation of the liberated teachers who are immediately connected with the present generation of the natives of the interior will pass away with it also; many intelligent men, who took deep interest in the introduction of trade and Christianity in the Niger, who had been known to the people, have died since. So have many of the chiefs and people in the country, who were no less interested to be brought in connexion with England by seeing their liberated countrymen return. Had not Simon Jonas been with us, who was well known to Obi and his sons, we would have had some difficulty to gain the confidence of the people at Aboh at our ascent.

"It will be of very great advantage if the colony-born young men were introduced by their parents or countrymen to their fatherland; it has many advantages which have not been sufficiently noticed. It cannot be expected that children born in the colony should as soon become acquainted with the countries and characters of the people as their parents and countrymen. Though the parents are illiterate, yet if they are sincere followers of the Lord Jesus Christ, their service will be of much worth in introducing Christianity to their own people. They are brought back to their country as a renewed people, looked upon by their countrymen as superior to themselves as long as they continue consistent in their Christian walk and conversation and do not disgrace themselves by following heathenish practices. The language of the people of Abbeokuta will be that of the natives on the banks of the Niger—'Let those who come from the white man's country teach us and condemn our heathenish practices; we shall listen to them.' It takes great effect when returning liberated Christians sit down and speak with contempt, with their heathen countrymen, of their own former superstitious practices, of which, perhaps, many now alive would bear testimony as to their once devotedness in their superstitious worship; all which they now can tell them they have found to be foolishness, and the result of ignorance, while they with all earnestness invite them, as Moses did Hobab, 'Come with us, for the Lord has promised good to Israel'—all this in their own language, with refined Christian feelings and sympathy, not to be expressed in word, but evidenced by an exemplary Christian life. The services of such persons will prove most useful in the introduction of the gospel of Jesus Christ among the heathen. Let such persons be employed as readers or Christian visitors, and thus they will gradually introduce their children into the country, who in course of time will be able to carry on the work more effectually. As pioneers, we must not look for instruments of the keenest edge, if anything that will open the path for future improvement will answer as well at the onset."

We subjoin some remarks made in the June No. of the *Church Missionary Intelligencer* in regard to the foregoing :—

“No one can read Mr. Crowther’s letters, as published in our last number, without feeling convinced that the moment has arrived when the native church at Sierra Leone, so long nurtured and cherished, is summoned to put forth new efforts on behalf of Africa, and use with diligence and earnestness the peculiar facilities which she possesses for the communication of the gospel to the interior tribes. They are facilities which, as Mr. Crowther justly observes, we are now possessed of, but which, in the course of nature, cannot be of long duration. Year by year the liberated Africans, whose fatherlands are to be found in the countries bordering on the Niger, are being removed by death. While we yet have them we ought to use them. They ought to be pushed forward without delay. If they be, in the full sense of the expression, Christian men—men who have experienced in their own hearts and lives the transforming power of gospel truth, and who are thus in a position to recommend it to their countrymen, then they may be of important service. They may be, when contrasted with the European, uneducated men; but as experienced Christians they possess a talent, which among their heathen tribesmen will prove to be of commanding influence. Let such, under due superintendence, pioneer the way; and as the darkness disperses, and the natives become more intelligent, the native agency may gradually become of a more matured and better instructed character, so as to keep pace with the progress of the work. This we consider to be the great object and end of the Sierra Leone episcopate, to give Missionary development to the native church, and encourage it to prompt and self-denying efforts for the evangelization of Africa; and if it has pleased God to remove from his earthly labors the first Bishop of Sierra Leone, a man eminently fitted for that important office, we desire to express our thankfulness to God that one has been appointed to succeed him, who, having long labored in the Missionary service in Sierra Leone, knows what the native church needs, and what, when justly and wisely dealt with, by God’s blessing it is capable of accomplishing.”

SOUTH AMERICA.

To those who have had their attention turned to portions of South America as favorable points for instant Missionary effort, the following account will not be without interest. It is taken from the last Annual Report of the American Bible Society :—

EXTRACT OF A LETTER FROM MR. MONTSALVATGE, AGENT IN VENEZUELA.

“I believed that I should be able to distribute very many copies of the Scriptures in La Guayra, having a population of 7,000 souls; but I learned that the republic had been visited twice before by two different colporteurs

from the British and Foreign Bible Society. I spoke to a Spaniard, who confessed that he had bought 200 Bibles for \$25, and sold them to a monk of Caraccas for \$60, who publicly burnt them all.

"After all, the Bible is not a rare book in this country, although the Roman clergy have preached against it, and have destroyed as many as they could. I have seen it in a great number of houses, and many of those who have it not will buy either the Bible or Testament. I can assure you, that though everybody knows that the Bible is prohibited, they will buy it in spite of all the priests can say; and I have placed it in the hands of those only who, I believed, would make a good use of it. I have refused to sell some dozens to a person who, I had reason to believe, would sell them to a monk to make an *auto-da-fe*.

"Jan. 2.—I received a visit from the consuls of Germany and Spain. The former is not only a Protestant, but also a truly pious Christian. He has raised money for a Protestant cemetery, and obtained permission from the government to establish it at La Guayra. He also performs the funeral service on the death of a stranger.

"Jan. 8.—I received a visit from a Capuchin monk with his gown and his long beard. After half an hour's conversation he withdrew, showing evident friendship and approbation of my Christian principles, and said he wished I could sell many of my books.

"Jan. 9.—I was visited by the curé of La Guayra, to whom I sold a Bible and a Testament. This is what he said to me: 'Sir, I am very tolerant and liberal. I respect the political and religious opinions of each individual; I know that the reformed religion accords with the Gospel in many points, and differs from it in many others. I believe also that the ultramontanists of our religion are responsible for the little instruction and immorality which prevail in Catholic countries. In fact, I am not ignorant both that the Bibles which you bring are prohibited, and that you will have to endure much persecution from the clergy of the interior, and from the ignorant portion of our republic. But you have nothing to fear at La Guayra, for my system is taken from St. Paul, *Omnia autem probate; quod bonum sit tenete*.* As for me, the Bible Society has done us a benefit in sending you here to sell the Holy Scriptures at so low a price.'

"Jan. 10.—The bishop of —, accompanied by a canon, called on me. The bishop said to me, with a tone of authority, 'that, being a Spaniard by birth, I ought to be ashamed to sell Protestant books; that the Protestant have altered the Bible, and that it is not accompanied by notes; that—that—that' and without allowing me to finish an answer, he turned towards his companion, the canon, and said to him, 'Try to treat with this Protestant minister, who is only a merchant in disguise;' saying which he withdrew. I then remained with the French jesuit before sixty spectators, and the argument lasted two hours. In nearly all points the Gospel

* Prove all things; hold fast that which is good.

triumphed over the counsels and against the Roman doctors; and seeing that he had to do with one who knew both the Papal and the reformed religion, he exclaimed: 'Venezuela, Venezuela, you are lost. Some Spaniards sustain the Catholic religion, and another Spaniard introduces Protestantism. The former found a destitution of religion among the natives, and the latter finds a fearful indifference among the men, who content themselves with sending their wives to our churches, as if they could fulfil the duties which our mother imposes on each one. Thus, if we do not prevent this renegade going from house to house with his dangerous books, Venezuela will soon become Protestant.' He then added: 'Sir, I have learned from a custom-house officer that you have ten cases of these bad books, and desirous of avoiding an unpleasant issue which will arise if you persist in traversing the republic, I propose to you to buy them all. I suppose your ten cases are worth \$1,000, and I offer you for them \$1,200.' Some one immediately cried out, 'Sir, you offer too much money to this gentleman; for in the Northern United States they give those books for nothing;' to which the chaplain replied; 'What I have said, I have said; at least in two hours I will give this gentleman \$1,200 if he will give up the books, and will agree to quit our country; for I will easily find the money, which the good Catholics of Caraccas will pay, and esteem it an honor to contribute to their destruction.'

"This language filled me with a righteous indignation, and I answered him, 'Sir, if you would give me double the amount which you offer for these books, I would not sell them to you for the infamous use to which you would put them.' As soon as he heard my declaration he withdrew, and I continued speaking to the multitude, who had gathered together in consequence of the report of this discussion spreading through the town."

ENGLISH MISSIONS IN SOUTH AFRICA.

OUR readers are aware that a new Bishopric, that of Grahamstown, has recently been erected in the important dependencies of the British Empire, at the Cape of Good Hope. The good providence of God has raised up a firm friend to Christian Missions in this region, in the new Governor, to whom, when Governor of New-Zealand, the advanced state of that Island in civilization and Christianity owes, under God, so large a debt. The following letter from the Bishop of Grahams-town refers to the encouraging prospects before him in that region:—

From the Bishop of Grahamstown.

GRAHAMSTOWN, Dec. 28, 1854.

“I believe the Bishop of Capetown has already told you what a great and golden opportunity for Missionary exertion on a great and noble scale is presented by God’s mercy to the Church of England in South Africa, through the plans of the new Governor, Sir George Grey. When I see the utter and complete neglect with which all the native tribes have been hitherto treated by our Church, and the exclusive application of all funds, and of all ministerial action, to the English population, I am certainly filled with wonder and with thankfulness that God should be dealing with us at all, much more that He should open out the way, after all our spiritual neglect, to a vast spiritual work. Sir George Grey proposes to expend no less a sum than £30,000 a-year in Missions; the Missions to extend beyond the limits of the Colony, and the grants being intended to call forth and to be met by corresponding efforts on the part of religious bodies prepared largely to enter upon the work. With such grants and such designs, it is impossible to overrate the importance of the crisis as regards the Church of England. I feel that I am not pleading for my own Diocese alone, but for the Church of England at home, when I ask her, through the Society, to offer noble offerings, both of men, earnest, self-devoted men, and of money, at such a time as this. Half-measures at such a time will not do. We must make a great *stride* in Missionary efforts, and I must ask the Society at once to *dare* a good deal—though they may not see the way to do a great and extraordinary work. I must ask them to run a great risk; and I feel sure, if they commission you to give me great and immediate aid without seeing their way to pay it, that the Church, stirred up by a special appeal, will not disappoint them nor leave them in the lurch. It is just that one opportunity upon which our whole character and career as a Missionary Church, loving and seeking the souls of the heathen, may in all likelihood rest. If, to use a homely expression, we only nibble at this opportunity, and enter on a feeble work, my heart will indeed sink as regards our existence here as a Church.

"I had intended, before this great news of Sir George Grey's plan had arrived, to have addressed a very urgent appeal to the Society, for increased aid in Mission work; but now I must learn to enlarge my own views, which were not, I think, at all diminutive before. I may say, too, that our first Mission (which has commenced since my arrival) is looked upon with considerable interest by all parties; and I have a strong conviction, from all I have now heard and seen, that there is something in what I may call the genius of the Church, her tone, her spirit, her order, and discipline, which is especially suited to the Kaffir character.

"Of course, the first great want is that of men, and I hope that you will be able to make this want known, and at once to send off any Clergy or Catechists whom, on examination, you may think qualified for the work. As regards money, I boldly ask for an additional four thousand a-year, only adding, that if this is given for five years, the Mission by that time will be to a considerable extent self-supporting; at any rate, half that income will then do. I can only say again, that I believe, if at the very first meeting of the Committee, and on a holy impulse, without examining the pockets of the Society, this grant is made and then followed up by a special appeal, the Society will be backed up, and their courage in giving well rewarded.

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"As regards our general work, I am thankful to say that six Churches are in the course of erection. I held my first ordination in this Cathedral on Dec. 21, and had the pleasure of ordaining a most excellent Berlin Missionary who labors among the convicts, and has for some time desired to enter Orders in the English Church; also Mr. Greenstock (of the Mission), who came out with me and has made most rapid progress in Kaffir, and Mr. Smith, of the University of Durham, who will have work among the English. A Wesleyan teacher has been for some time anxious for ordination, and from what I hear of his character, I am disposed to ordain him (D.V.) on Trinity Sunday. I made it known that I was anxious to train the sons of Colonists, who knew the Kaffir tongue, for Holy Orders, as Missionaries among the Kaffirs, and two excellent religious youths, who

speaking Kafir like their own language, and one, the son of another Berlin Missionary, have of themselves wished to offer themselves, and the parents have heartily consented. They will be at once of the greatest value as teachers and interpreters. A third youth I have heard of; but the matter is not quite settled. All this, I trust, will show you that there is life in the Church in South Africa—signs, indeed, of increasing life. May the Church at home now put forth her strength to strengthen us in this strange land, and put the Cross on herself, that we may be enabled, by the gift of some of her most earnest sons and of her substance, to preach the saving doctrines of the Cross. If such a response be made, as my hopes lead me to expect, I shall indeed go on my way rejoicing, and devote myself to the blessed work of furthering the kingdom of our Redeemer with gladness of heart. With my whole heart, I commend the proposals I have felt it my duty to make to the Committee of the Society, asking their prayers and yours.

“Believe me, very sincerely,

“JOHN GRAHAMSTOWN.”

INTELLIGENCE.

ITEMS OF ENGLISH CHURCH INTELLIGENCE.

PROPAGATION SOCIETY.—The 154th Anniversary of the Venerable Society for the Propagation of the Gospel in Foreign Parts, was held on Monday, June 24. The Archbishop of Canterbury presided. No particulars have yet come to hand. Among those who delivered addresses on this interesting occasion, there was one delegate from the Church in America, although not from the Church in the United States, Sir John Beverley Robinson, Bart., Chief Justice of Upper Canada.

EGYPT.—On Wednesday, 25th April, a Church was consecrated at Alexandria, under the name of St. Mark's Church, by Bishop Gobat, of Jerusalem.

SIERRA LEONE.—The new Bishop for this Colony, the Rev. John Weeks, D.D., was consecrated by the Archbishop of

Canterbury, at Lambeth, on the 17th of May. Having copied a paragraph, relating to this prelate, we insert the following reference to the same from the July No. of the *Colonial Church Chronicle*:—

“A paragraph has been going the round of the papers, American as well as English, that the Bishop of Sierra Leone made a condition that his letters patent should not give him the title of ‘My Lord.’ We know not what amount of truth, if any, there is in this statement; but we believe that letters patent do not confer or recognize any such title.”

BORNEO.—The Island of *Labuan*, with its dependencies, has been constituted a Bishop’s see and diocese, and the Rev. Francis McDougall, now a Missionary there, has received the nomination to the Episcopate.

INDIA.—*The Punjab Mission*—This Mission has only been established three years, yet the number of Native Christians is fifty-one. The Native Christians exhibit a strength of character, and a power of argument on behalf of the truth, which are truly encouraging. One of this class, David, has been admitted by the Bishop of Calcutta to Holy Orders. He was formerly a Sikh, and is one of the fruits of a Mission at Caunpore, of the Society for the Propagation of the Gospel, where he was baptized more than nine years ago. He has a great influence, both with Christians and Heathen, and had been already the instrument of bringing others to the knowledge of the truth.

An important new station has been established at *Peshawur*, which is the frontier position of the Empire of British India, the key to Central Asia.

MADRAS.—The last statistical returns of South India show that there are now more than 22,000 baptized and registered Native Christians in connexion with the Church Miss. Society, besides 11,500 under instruction with a view to baptism, making a total of 33,500; that these are distributed in 539 villages, possessing 384 places of public worship; and that the communicants exceed 5,000. The number of schools is 427, and of scholars 15,318. Three-fourths of the whole belong to the province of Tennevely. The Missions of other and kindred Pro-

testant Missionary Societies, chiefly of the *Society for the Propagation of the Gospel* and of the *London Missionary Society*, swell these numbers to more than 77,000 Native Christians in South India, and more than 36,000 children under Christian education.

TIMELY HINTS.

THE following extracts from a letter just received, contain valuable suggestions. We beg leave to commend them to the consideration especially of such of the clergy as are wont to hesitate in the matter of asking their people to give.

The letter is from a parish clergyman of the Diocese of Virginia—a Diocese, by the way, which has responded most nobly to the recent appeal of the Foreign Committee.

REV. AND DEAR SIR :

At our late Convention, it was resolved that a special collection should be taken up in the Episcopal Churches throughout our State, in aid of the Foreign Missionary Society, the third Sunday in June was designated for the purpose by the Bishops of the Diocese. I had within the present year taken up two collections for this object, one of them a special one, founded upon the Committee's appeal, and, although my rule is, to exercise my people to the utmost in alms-giving, yet I had some doubt as to the expediency of a third application. I however determined to free myself from all responsibility by carrying out the resolution of the Convention. The result you have in the foregoing check for \$———. I now feel ashamed of my hesitation. The truth is, the clergy are too timid, and I verily believe that through want of courage, on their part, in bringing, or allowing to be brought, before their people, the charitable institutions of the day, hundreds of thousands are lost. An experience of nearly twenty years in the ministry has satisfied me that Christians generally only need a fair chance to give, in order to bring them up to something like the point of duty. The opportunity is denied them by their too timid pastors. And here, doubtless, is the source of your embarrassment, and upon this

point you must continue to cry aloud and spare not, just as you have done in the Appeal.

Pardon me for having so freely made the above suggestions, but my heart is with you in your work. I long to see it prosper, and to see our Missionary Board furnished with far greater means of usefulness than it now possesses. I firmly believe the Church is both able and willing to enlarge our Missionary work an hundred fold, and would do it, if those who minister at her altars would statedly remind their people of their obligations to a perishing world, and give them an opportunity to discharge them.

Since the first of last November, I have sent to yourself and Mr. Hubbard together, upwards of five hundred dollars. About two hundred of this sum is due to special efforts, which can scarcely be counted on as a regular thing. I think, however, you may depend upon us for about \$300 per annum. At any rate, you may rest assured of my cordial sympathy and continued co-operation, both as an individual and as a minister.

Very truly and faithfully,

Yours in Christian bonds,

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums from June 20, 1855, to July 20, 1855—

Maine.

Gardiner—Christ 38 00

New-Hampshire.

Claremont—Trinity..... 10 00
Dover—St. Thomas's 4 00 14 00

Massachusetts.

Andover—Christ 26 37
Boston—Trinity, [of which ed.
Chi, 25).....251 54
Grace100 00
St. Paul's700 00
Boston, (East)—St. John's 5 38
Cambridge—Christ 36 00
Jamaica Plain—St. John's 50 00
Lynn—St. Stephen's 12 00
Marble Head—St. Michael's..... 40 00
Newton Lower Falls—[of which
S. S., \$22] 47 00
Quincy—Christ 28 34
Salem—St. Peter's, [of which,
from a friend, by the Rector,
\$20] 80 00
Waltham—Christ]..... 87 75
Do., Paroch. Miss. Assoc 15 00 1479 38

Rhode Island.

Bristol—St. Michael's, Ladies'
Ben. Soc., Af. 50 00
Newport—A Member 3 00
Wickford—St. Paul's..... 20 00 73 00

Connecticut.

New-Canaan—St. Mark's, thro'
Rev. W. Long, late Rector. 7 50
New-Haven — St. Paul's, [of
which, for Africa, \$25],150 00
Trinity, Mrs. Shepherd..... 1 00
Nichol's Farms—By Rev. J. N.
Marvin 4 36
Poquetanock — St. James's, by
Rev. Mr. Chapin. 4 00
Trumbull—Long-Hill, Grace.... 3 00
Wolcottville—Trinity 3 00 172 86

New-York.

Albany—Holy Innocents' 10 00
Brooklyn—Grace, A. E. H., Af. . 5 00
Trinity, S. S. 25 00
Messiah 10 91
Esopus—Ascension, $\frac{1}{2}$ 7 00
New-York — St. Mark's, from
monthly offerings, Af., \$20,
Chi., \$20..... 40 00
Rev. H. D. Ward's School for
Young Ladies, W. 23d St. . 26 00
St. Peter's, S. S., one year's
sup., "Hugh Smith." Af. . 25 00
St. Thomas's, add'l collection. 238 00
St. Bartholomew's, S. S., $\frac{1}{2}$.. 27 62
Ascension, "S. M."500 00
Misses Rogers' Fem. Inst.,
Chelsea, thro' Rev. A. B.
Beach, for Fem. Orph. Asy.,
Cape Palmas..... 23 65
From two friends to Missions,
through Mr. Irving250 00
Poughkeepsie—Christ, add'l . 5 00
Rockaway—Trinity 7 37
Miscellaneous—Thro' Mrs. Dr.
Bedell, for Bread Fund,
Greece126 00
H. S. Rogers 5 00 1331 55

Western New-York.

Albion—Christ 5 00
Brockport—St. Luke's. 3 50
Fayetteville—Trinity, S. S., Af. 2 50
Fredonia—Trinity 4 00
Geneva—"H. R.," Af., \$5; "G.
L. R., Af. and Chi., \$50; 55 00
Geneseo—St. Michael's..... 9 62
Honeoye—"W. C.," March 3.... 1 00
Jordan—Christ 3 50
Lyons—Grace 11 12
Lockport—Grace, Af. 1 00
Mount Morris—St. John's 20 00
Oneida—Mrs. N. P. Randall.... 5 00
Owego—St. Paul's, \$7 35; Do.,
\$1; S. S., \$3 65..... 12 00
Oswego—Evangelist's..... 30 00
Oxford—St. Paul's 31 00
Paris Hill—St. Paul's..... 4 00
Pierrepont Manor—Zion 12 00
Rochester — Anon, for Bishop
Payne's Mission 20 00
St. Luke's, from 4 members, in
answer to appeal, \$75;
"Little George's 3d offer-
ings, for Af., \$2 50; "Al-
fred, for Af., \$2 50 80 00
Rome—Zion, Af., \$10 25; do.,
for Rev. Mr. Wiffin, \$16 82, 27 07
Syracuse—St. James's, Af. 5 00
St. Paul's 15 00

<i>Miscellaneous</i> — "R." \$5.			
"R." \$2.	7 00		
"W. C."	1 00	365 31	
<i>New Jersey.</i>			
<i>Madison—Grace*</i>			
<i>Newark—Trinity, monthly of-</i>			
<i>ferings</i>	32 16		
<i>Pennsylvania.</i>			
<i>Brownsville—Christ, [of which,</i>			
<i>for Miss Emma G. Jones,</i>			
<i>Chi., from a friend.</i> \$5.	25 50		
<i>Germantown—Christ,† S. S.,</i>			
<i>ed., \$2, Af., Chi., \$40; Af.,</i>			
<i>\$20; Chi., \$43 50.</i>	103 50		
<i>Lancaster—H. Shriver.</i>	5 00		
<i>Pottstown—Christ</i>	2 50		
<i>Philadelphia—St. Luke's, S. S.,</i>			
<i>[in addition to \$25, acknowl-</i>			
<i>edged in May No., under</i>			
<i>head of "Miscellaneous"—</i>			
<i>Contributed by Infant Male</i>			
<i>S. S., \$20; by older children</i>			
<i>of S. S., \$5].</i>	25 43		
<i>St. James the Less</i>	7 50		
<i>St. Philip's, Ladies' Foreign</i>			
<i>Miss. Soc.</i>	30 00		
<i>Westchester—Church, through</i>			
<i>Rev. Mr. Newton, [of which</i>			
<i>for ed. child, Af., \$20; to</i>			
<i>Chi., \$10; to Af., \$20.]</i>	228 18	427 61	
<i>Maryland.</i>			
<i>Baltimore Co.—St. John's.</i>	7 15		
<i>Catonsville—St. Timothy's, a</i>			
<i>member, \$4; S. S., \$1.</i>	5 00		
<i>Cambridge—Great Choptank</i>			
<i>Parish, Af.</i>	5 00		
<i>District Columbia—Washington</i>			
<i>City, Christ.</i>	40 00		
<i>Frederick—All Saints', S. S.,</i>			
<i>Chi.</i>	12 22	69 37	
<i>Virginia.</i>			
<i>Berkeley Co.—Bunker's Hill,</i>			
<i>Christ.</i>	3 45		
<i>Hedgesville, Mount Zion.</i>	3 95		
<i>Martinsburg—Trinity, \$25 88;</i>			
<i>Ladies' Ch. Soc., \$10;</i>			
<i>Young Ladies' Sewing Soc.,</i>			
<i>\$5.</i>	40 88		
<i>Bedford Co.—Hanover Parish,</i>			
<i>St. Stephen's</i>	40 00		
<i>Brunswick Co.—Trinity, Af.</i>	5 00		
<i>Caroline Co.—St. Margaret's</i>	86 30		
<i>Clarke Co.—Millwood, Christ.</i>	102 00		
<i>Charlottesville—Univ. of Va., a</i>			
<i>Lady</i>	10 00		
* <i>Madison—Grace.</i> —By an oversight, the			
name of this Church was erroneously placed			
in the list of non-contributing Parishes ap-			
pend to the recent "Statement and Appeal"			
of the Foreign Committee.			
† <i>Germantown—Christ.</i> —The contribution of			
S. S., credited April No. Sp. Missions, should			
have been printed \$32, and not \$22.			
<i>Culpepper C. H.—By Rev. J.</i>			
<i>Cole</i>	65 20		
<i>Fairfax Co.—Alexandria, Christ,</i>			
<i>by Rev. C. B. Dana, \$113 94;</i>			
<i>"A little girl, Bush-Hill, \$1</i>			
<i>06; Mrs. Ellen Powell,</i>			
<i>\$2 50; Mrs. W. G. C., ed.</i>			
<i>Chi., \$12 50; S. S., ed. Af.,</i>			
<i>\$20.</i>	150 00		
<i>Theo. Seminary of Va., Mis-</i>			
<i>Soc.</i>	193 00		
<i>Fauquier Co.—Upperville, Trin-</i>			
<i>ity.</i>	15 00		
<i>Fredericksburg—St. George's.</i>	107 00		
<i>Goochland Co.—Beaver Dam</i>			
<i>Ch., G. F. Harrison, Esq.,</i>			
<i>\$5; Mr. Turner, \$10; Mrs.</i>			
<i>Dr. Morris, \$5; Col. Ander-</i>			
<i>son, \$3; Mrs. Argyle, \$1;</i>			
<i>Mrs. Slaughter, 50c.; Anon.,</i>			
<i>50c., thro' Rev. Mr. Fisher.</i>	25 00		
<i>G. F. Harrison, add'l</i>	5 00		
<i>Gloucester Co.—Abingdon Pa-</i>			
<i>rish, "J. R. B."</i>	10 00		
<i>Halifax Co.—Roanoke Parish.</i>	30 00		
<i>Loudoun Co.—Shelburne Par.,</i>			
<i>Leesburg, St. James's.</i>	75 00		
<i>Lunenburg Co.—R. A. Atkinson,</i>			
<i>\$5; R. B. Atkinson, \$5.</i>	10 00		
<i>Martinsburg—Mrs. Shepherd.</i>	1 00		
<i>Mecklenburg Co.—St. Luke's</i>			
<i>Par., St. Timothy's Ch.</i>	11 00		
<i>Middlesex—Urbanna, Christ,</i>			
<i>Mrs. S. R.</i>	50 00		
<i>Middleburg—Emmanuel</i>	30 00		
<i>Meherrin Parish—By Rev. P. G.</i>			
<i>Robert, Mrs. Wyatt & Son,</i>			
<i>\$10; Mr. and Mrs. J. Cole,</i>			
<i>\$10; M. S. Roberts, \$5; Mr.</i>			
<i>R. B. Wilson, \$5; Dr. Geo.</i>			
<i>Mason, \$5; Capt. W. T.</i>			
<i>Parham, of Albemarle Par.,</i>			
<i>\$5; Master Cole, 3c.; Mas-</i>			
<i>ter J. Wilson, 3c.; Ladies'</i>			
<i>Sewing Soc, \$20.</i>	60 06		
<i>Northampton—Hungari's Parish</i>	75 00		
<i>Orange Co.—St. Thomas</i>	76 50		
<i>Old Point—Centurion, "Af."</i>	3 00		
<i>Friend to Missions,</i>	3 00		
<i>Pittsylvania Co.—Danville,</i>			
<i>Epiphany, \$21 and \$5; Mrs.</i>			
<i>E. S. Slade, \$2</i>	28 00		
<i>Emmanuel Church.</i>	11 89		
<i>Petersburg—St. Paul's</i>	62 00		
<i>By Rev. T. C. Locke, Anon.,</i>			
<i>\$10; W. Pannet, \$1; Mrs.</i>			
<i>Bulls, 50c.</i>	11 50		
<i>Powhattan Co.—Powhattan Par.,</i>			
<i>St. Luke's</i>	35 00		
<i>Prince William Co.—Brents-</i>			
<i>ville, Haymarket, St. Paul's,</i>			
<i>J. Henderson, Esq.</i>	10 00		
<i>Brentsville, St. James's, Mrs.</i>			
<i>A. Fitzhugh.</i>	5 00		
<i>Portsmouth—St. John's.</i>	20 00		
<i>Richmond—St. Paul's, \$90 40;</i>			
<i>Rev. Mr. Woodbridge, \$5;</i>			
<i>J. Stewart, \$50; D. K.</i>			
<i>Stewart, \$50.</i>	195 40		
<i>St. James's, \$275; S. S. \$30;</i>			
<i>Col'd S. S., for Af., \$16</i>	321 07		
<i>Monumental, \$195; S. S.,</i>			
<i>\$9 07.</i>	204 07		
<i>Roanoke—St. John's, \$20; add'l,</i>			
<i>\$20; S. C. Oliver, \$5.</i>	45 00		
<i>Spottsylvania—Christ.</i>	15 25		
<i>St. John's</i>	19 00		

<i>Stannett</i> —Trinity, S. S., \$25, Chi.; Charity Fund of a little girl recently deceased, "Maria Johnson," \$1 25.....	26 25		The credit of \$52 21, given in May No., to Ch. of Ascen- sion, N. O., should have been given to Church of Annun- ciation, New-Orleans.
<i>Williamsburg</i> —Bruton Parish..	60 00		
<i>Winchester</i> — Christ, Ladies' Sewing Soc	45 00		
<i>Miscellaneous</i> —Anon., by Ed. So. Churchman, Af.....	5 00	2402 77	Kentucky.
<i>South Carolina.</i>			<i>Jefferson Co.</i> —St. Matthew's, Gr., \$15; Chi., \$36 65.....
<i>Beaufort</i> —St. Helena, Af. and Chi.	68 43		51 65
<i>Columbia</i> —Mediator, Africa....	70 25		Déhi.
<i>Charleston</i> —St. Michael's.....	32 50		<i>Medina</i> —St. Paul's
Grace, Female Orph. Ass., \$22; a mem., ed. N. Spear, Af., \$20.....	42 00		6 50
<i>Mo. Miss Lecture for June,</i> <i>Af.</i>	13 24		Illinois.
<i>Calvary, Af.</i>	47 12		<i>Elgin</i> —A thank-offering, from a daughter of the Church.....
<i>Pendleton</i> —St. Paul's.....	13 00		6 00
<i>St. Thomas and St. Denis</i>	20 00	306 54	<i>Juliet</i> —Christ.....
			5 00
<i>Georgia.</i>			11 00
<i>Savannah</i> — Ladies' Chinese Soc., ed. 6 pupils, \$150; Miss. purposes, at discretion of Bp. Boone, \$150; private and special, \$95 12.....	395 12		Indiana.
			<i>Richmond</i> —St. Paul's, a child,
<i>Alabama.</i>			1 50
<i>Talladega</i> — Mrs. Mary T. V. Stone, ½.....	5 00		Missouri.
			<i>St. Louis</i> —St. John's.....
<i>Mississippi.</i>			3 00
<i>Madison Co.</i> — Chapel of the Cross, Colored Congrega- tion, Af.....	3 00		Iowa.
			<i>Dubuque</i> —St. John's, a Commu- nicant
<i>Louisiana.</i>			10 00
<i>New-Orleans</i> — Annunciation			Wisconsin.
			<i>Beloit</i> —St. Paul's, Af.....
			5 00
			Total June 20, to July 20, 1855
			\$7,203 32
			Total 13 months, to July 20, 1855....
			\$64,806 12

DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

SEPTEMBER, 1855.

Appeal of the Closing Year.

THE close of the year is at hand—not of the civil or ecclesiastical, but of our missionary year of labor, and care, and stewardship. Though the times have been hard, it has been, in some respects, a good year. Yet in view of what is laid upon us to do and to meet, of an enlarging field and increased liabilities, it has not been such as to call for either satisfaction or congratulation. The number of parishes contributing has very little, if any, increased, and the same features which have marked the cares, and toils, and receipts, and expenditures of former years, have continued in the present. To some of these we would call the attention of our readers and of the Church.

1. The great bulk of the contributions comes from a few parishes, always ready and liberal.

2. Another large portion comes from legacies and individual offerings, often large and noble.

3. When these larger contributions from parishes, systematic and liberal, from legacies and individuals, are deducted from the whole amount contributed, they leave to the credit of the great mass of the parishes and members of the Church, a *very small sum*, as the evidence of an enlightened interest in the extension of the Gospel and the Church of Christ.

4. If every baptized member of the Church is a member of her Missionary Society, to which she has entrusted her missionary work, where are the annual contributions of her more

than *one hundred thousand communicants*, and her baptized members, to be reckoned only by thousands of thousands, when she can only raise from all of these, with all their wealth, conferred by God in solemn trust and stewardship, the sum of \$40,000 in a year, for the vast, solemn, and momentous work and field of her Domestic Missions.

5. It is a prevalent idea with the laity, cherished and expressed, that the fault is with the clergy. We, the laity, say they are ready and willing, let our clergy only tell us our duty, and give us the opportunity. Let the clergy take them at their word, and test this readiness, so often and everywhere professed.

We believe that it will stand the test, and that experience will prove the willingness of the people to give, if they are rightly instructed and exhorted; and that it is the interest of every clergyman, and every parish, to have the people often called upon, and even urged to give to interests and objects other than their own. It will enlarge the heart, it will open the hand, it will awaken sympathy and interest, it will give new life in many a languid, feeble parish, and will teach many a pastor the seeming paradox, but sober truth, that when his people are doing most for others, they will do for him most liberally, and feel and pray for him most earnestly and kindly.

6. We make one more appeal, then, for this year, to every minister and every parish which has not contributed, to send us in, during the present month of September, an offering, large or small, as God has blessed, and grace may prompt.

If several hundreds thus remember us, we shall be blessed indeed; if only *one hundred more* of our parishes shall come up to the work, "to the help of the Lord against the mighty," we shall rejoice and give thanks to Him whose are the hearts of all," whose is the silver and the gold, as well as "the Kingdom, and the power, and the glory, for ever and ever."

Bishop Wainwright and Bishop Scott.

It has been our pleasant duty to transmit, at the request of the family of Bishop Wainwright, one set of the lamented Bishop's official robes, to the excellent Missionary Bishop for the territories of Oregon and Washington. Bishop Scott was the welcome and valued guest of Bishop Wainwright for several days before he embarked for his distant field, and we seem now to see the warm and cordial leave-taking and earnest blessing, with which, in a cold and driving February storm, Bishop Wainwright commended Bishop Scott and his wife to the protecting care and goodness of that God who rules the waves, and is good and gracious "to them that are afar off, and to them that are nigh." As we saw the Missionary Bishop, with Mrs. Scott, disappear amid the crowd and bustle of a California steamer, little did we think of what was then before us,—that the kind and hospitable Bishop Wainwright should so soon have ended the voyage of life, and his honored guest, should, in his weary wanderings, be excited and cheered by the descending mantle of his kind and valued brother. It is meet and right that thus New-York should give to Oregon glad greeting, in the sacred legacy of her lamented Bishop, as a perpetual pledge of growing interest, to be redeemed in sympathy, and prayers, and free will offerings for the Pacific coast, where, every watch-fire lighted, shall cast its bright beams of light, not only on the darkness of our distant shores, but far into the deeper shades of Pagan cruelty and superstition, in the benighted East, and in the islands of the sea.

[The Domestic Committee are laid under new obligations to the courteous kindness of W. H. Aspinwall, Esq., for forwarding the trunk containing Bishop Wainwright's robes, and other articles, free of expense, to Bishop Scott.]

*Mississippi.**Holmes County—Rev. B. Halsted.*

"Since my last report, the services of the Church have been regularly performed every Sunday, except two or three, when the weather was too unfavorable for the congregation to assem-

ble. Since the beginning of Lent, we also have Morning Prayer on Wednesdays. The attendance of the congregation is quite regular, the responses more full and general, and it is hoped and believed that an increased degree of seriousness prevails.

"At the visitation of our esteemed Bishop, in December, one adult was baptized, and three were confirmed: all of whom, with one other, have since been admitted to the Holy Communion. One of these is our first male communicant.

"Workmen are now engaged in the finishing of our Church edifice, which we hope will render it more attractive, and help to give greater solemnity and impressiveness to the services.

"I continue to officiate once a month at Lexington; where, I believe, we only need a place of worship of our own, and more frequent ministrations, to secure, by the Divine blessing, the permanent establishment and increase of the Church."

Raymond and Clinton—Rev. James Philson.

"Since my appointment to this place, in August last, Divine Service has been held every alternate Sunday—the first and third of each month. This parish was reorganized by its former Rector, the Rev. R. H. Weller, about eighteen months since. The Church building was commenced in October, 1854 and is expected will be so far completed by Lent as to be capable of occupation. It is 60 feet by 25, and has cost \$2,000; but for want of \$500, must remain partly unfinished, the Vestry being unwilling to incur debt.

"Hitherto, there has been no Sunday-school, as the only available place for this purpose is too far from the town, and difficult of access. It will be commenced when the Church is ready for use.

"The Holy Communion is administered every month.

"I undertook the charge of Clinton, about the same time as Raymond. Services are held every alternate Sunday, on the 2d and 4th of each month. There is no Church building, but measures are being taken for the erection of one—\$1,200 being subscribed for that purpose. Services are well attended. The members of the Church are much scattered, and on this ac-

count their influence is not brought to bear upon one another ; so that the prospects of the Church are not as bright as might be expected. Whatever Church spirit exists, is owing, under the blessing of God, to the exertions of my predecessor, the Rev. R. H. Weller."

Tennessee.

Loudon—Rev. J. L. Gay.

CONSECRATION OF GRACE CHURCH.

"It is with deep gratitude that I enter upon the pleasing task of informing you that *Grace Church, Loudon*, was solemnly consecrated to the worship and service of Almighty God, by our beloved Diocesan, on Sunday, the 29th ultimo. The Bishop reached us on the Friday evening preceding, and services were held in the Church on Saturday morning, and again at night. Early on the morning of the consecration, persons were seen coming to the Church from all directions, and by all sorts of conveyances, so that by ten o'clock the sweet tones of our bell, which had just been received, had called together a large crowd, which completely filled the Church, the porch and the robing-room, and still left a hundred persons to hear and see as best they could, from the western door, and from the open windows on either side. The procession, composed of the Bishop with three of his clergy, passed up to the chancel, reading the 24th Psalm. The sentence of consecration was read by the Missionary of the station. Morning prayer was commenced and read as far as the creed, by the Rev. Robert Shepherd, and concluded by the Rev. Thos. W. Humes. The lessons were read by the Rev. J. L. Gay. The sermon was preached by the Bishop, from the 122d Psalm. No analysis will be attempted of this powerful discourse ; but it was just such an one as might have been expected from the man, the words, the joyful occasion, and the deeply-interested audience that were before and around him. After the sermon, the Communion was administered to a little company, only eight persons, exclusive of the clergy. Fully one-half of the congregation, however, remained, many of whom manifested deep and reverential feeling.

“In the afternoon, there was again a good congregation, though a heavy rain having fallen in the interval, many were kept away, or had gone home. The Rev. Mr. Humes preached from the words, “There is joy in the presence of the angels of God over one sinner that repenteth.” After which, three persons came forward, and were confirmed by the Bishop. These, with two others on a previous occasion, in all five, are all the confirmations that we can yet report. But we hope for a goodly company at the next visitation, as quite a number are known to be entertaining the subject, and inquiring as to their duty and privilege to receive it. But it should be borne in mind how novel all these things are to the people in this corner of the world, and that there were no church-people here to begin with, to say nothing of the ignorance and bitter prejudice with which we have had to contend; so that we feel thankful for even the handful that we have gathered. Of the people in the whole eastern half of this State, not one in a thousand have ever yet witnessed a confirmation. But many of those to whom our worship and our ordinances have been brought are investigating these things; so that it sometimes seems that we are on the eve of an abundant harvest. But yet, it is delayed, or the seed sown covers up and ripens slowly, but none the less surely for all that. Some idea may be formed of the amount of interest felt, from the fact that not less than ninety persons were present from the surrounding counties. Some of these, doubtless, came from mere curiosity, to see the building, or to hear the Bishop. Still, for whatever cause they came, many of them seemed deeply impressed; for remarks then and since heard like these:—‘How solemn, how beautiful, how unlike anything else that I ever saw,’—showed that a deep hold had been taken upon their spirits, and that reverential feelings had been developed in bosoms that were strangers to such emotions. One intelligent and excellent old man, who had come fifty miles, said that ‘he was well repaid for coming, for he felt that for once he had been in a house of God—for once had seen something that filled his ideal of what a Church should be—that carried his thoughts to heaven and the temple of God on high.’

“For a description of the sacred edifice, let me beg your readers to turn to Upjohn’s *Rural Architecture*, and in the first design in that book, he will see much, what our Church looks like. But for those who may not have access to that work, let me say, briefly, that it is of wood,—that the style is exceedingly plain and simple, and may be called early English,—that it has a south porch, nave, proper chancel of good depth, and a robing-room.

* * * * *

“Such is the edifice which, by Divine favour, has been raised here to the honour and glory of God, and which, after three years of privation, and toil, and patient endurance of summer’s heat and winter’s cold,—and something worse—is at last finished and consecrated. (I said finished: we have no Bishop’s chair, font, organ, or communion plate.) It is a plain, substantial, reverence-inspiring house, beautiful in all its appointments, and beautiful for situation, standing, as it does, in one of the most charming groves, overlooking the town and the country, the river and the bridge, and the railroad for three miles. It is producing a marked change in the taste, and reverential feeling and deportment of the people of the country,—qualities which have not been excessively cultivated anywhere west of the mountains. A gentleman, well qualified by travel and observation, so to speak, says that there is no prettier church in the diocese or in the southern country, than Grace Church, Loudon. As for the congregations gathered here, they are somewhat variable, but believed to be the best in the place. Certain it is, that they join more reverently and generally in the worship than many older and more pretending congregations.

“To complete the picture, let me tell you, that on the same square, and within forty steps eastward, and surrounded by the same grove, is a small but comfortable parsonage of the same style of architecture, and designed by the same architect. It is not quite finished, lacking yet the interior painting and the papering. Between the parsonage and the Church is a cistern which is supplied with an abundance of sweet and healthful water from the roof of the latter. Thus it is pleasant to think that the Church supplies us with water as well as with bread.

“One other thing we want, and then our establishment will be complete—at least for the living—and that is, the church or parish school. The same good Providence which has helped us thus far, will, I doubt not, help us to this also.

“With this, also, I had hoped to send you an account of the consecration of another Church that I have had some humble share in the building of—St. Andrews’, mouth of Tellico. Why it has not been consecrated I cannot now tell you. Perhaps from the want of a minister to quicken the zeal of its friends, and to do some little finishing and fitting up yet necessary. It is to be hoped that all things may be in readiness when the Bishop comes round again. To any brother wishing to teach, and seeking also a place to exercise his ministry in, let me commend this.

“At Athens, Cleveland, and the copper-mines, we have some ground to stand upon and something to inspire hope. A little beginning has been made, and we are a little stronger than we were a year ago at all these points; but, I am sorry to say that we have been thwarted and discouraged more than we need to have been. Last year, it was the hard times, the scarcity and the fear of famine: this, it is the very abundance, giving men so much to do to save their crops, and rendering them so worldly and selfish. Many hundreds of fields in East Tennessee will contribute to feed those who are fighting the battles of the Turk, that will yet contribute nothing to feed those who are holding up the standard of the cross, except as they shall purchase it, at full prices—prices enhanced by the very improvements they are helping to make in the country. Lukewarmness, and speculation, and litigation delay the Church’s work, while her servants are less cared for, because it is a time of general health and prosperity.

“This Mission, then, will have to look to you to sustain it even more liberally than last year. Hold us up one year more, and we will promise, by the grace of God, larger returns for your generous outlay.

“Of many merciful deliverances within the past year, I will relate and thankfully acknowledge one. Five days ago, on my

way to the mines, I was suddenly overtaken by a terrific storm. I sought shelter under a building where I could at once ride with my horse. As I neared it, and in full view of the spot to which I was hastening, two men and two horses in that very spot were instantly killed by the lightning, which had struck the building."

Kentucky.

Paris—Rev. J. A. Merrick.

"I have only to report that, since my last communication, the services at Paris have been continued, without interruption, save by the occasional missionary duties in the country—principally at the Blue Lick Springs, 20 miles distant, where there seems to be a favorable opening for Missionary visits; Mount Sterling, 22 miles distant, in another direction, where exists not so much encouragement as at first was anticipated; Millersburgh, eight miles distant from Paris; and Winchester, 15 miles in another direction; at each of which points I have had services, and, with one exception, received a kind Kentuckian welcome. The access to each is by stage or horseback, and the pleasure of the journeys was not at all enhanced by the extreme summer heat of this region. Excepting at Paris, there is no Church edifice at either of the places named, at our command, save when we are indebted, on occasions when their services are suspended, to the kindness of the Methodists or Presbyterians; and at the Blue Licks, we are under the necessity of using for worship the ball-room of the hotel!

"In visiting these places we found, that, with the exception of one or two Churchmen at each point, the Church was, unless by name, utterly unknown; and by request, to the great satisfaction of the hearers, we presented to them, in a few practical discourses, her nature, claims and general history: sustaining the public teaching by conversation and the distribution of suitable tracts. In the vicinity of the Licks, Mount Sterling, and Winchester, we have found a few communicants whose names, for the present, we have placed upon our parochial list. At the Licks, a Sunday-school has been commenced by a faithful

Church family from Pennsylvania, whose sanguine hopes have led them to consider it the nucleus of a future parish, already named, by way of anticipation, in honor of the Divine and ever-blessed Trinity.

"The missionary cause is not forgotten on our visits; and though the offerings are small, they were, it is believed, given with a true motive. You will please retain from your next remittance, four dollars, from Paris, (St. Peter's Church, offered at the Holy Communion), and two dollars fifteen cents from the country—all for Domestic Missions. In addition to this, you will please retain one dollar, "for Rev. Mr. Wilcoxson's horse," as given on her birthday, by "little Kate," after hearing my narrative of the personal labors and trials of the first missionaries to Minnesota, particularly of Brother Wilcoxson, with whom and Brothers Breck and Van Ingen. I had the pleasure of being associated. "Little Kate" is a daughter of one of my parishioners, six years of age, and always pleased to hear of Missions."

Illinois.

Peru—Rev. E. Adams.

"I have just returned from a meeting (at Peoria) of several of the clergy of Northern Illinois. The object of our meeting was, to organize a ministerial Association for the promotion of an intelligent, consistent, and steadfast piety; to aid mutually the faith, encourage the hearts, and strengthen the hands of each other, by social intercourse and united devotion; but specially to awaken the zeal, cultivate the piety, and stimulate the energies of the Church; to do faithfully all in our power to arrest, if possible, the attention of all to the great salvation. We had a very pleasant season—public services in the afternoons and evenings, which were well attended. We intend to hold meetings in the different parishes as often as once in two months. The first meeting of the Association is to be held at Ottawa, in June. We expect to find it both wise and necessary to divide into smaller Associations. Our united prayer is,

that wisdom from above may guide us, and abundant grace crown our efforts with success.

“I have continued my labours here, during the last quarter, as usual, with perhaps nothing new or materially different to report.”

Chicago—Rev. G. Unonius.

“The Mission in Chicago embraces nearly the same number of families and communicants as last fall, though many speak of moving further West, which circumstance may probably somewhat reduce the number during the course of summer. New emigrants, however, will, undoubtedly, this year, as usual, arrive, and claim our attention.

“In my last report, I alluded to the difficulties under which we labour, in regard to this as well as any other Mission among our foreign population in this country. I hinted at the sad disappointments which we often have to experience, when we find this people, loose as they are in their Church principles, frequently, for very trifling reasons, leave our Communion and exchange the same for that of some other society. However, among the 115 families which I then reported as being under my charge, I am happy to say that there are evidences of a more firm and growing attachment to the Church. It is shown, among other things also, in better contributions than hitherto for the support of their Rector, notwithstanding that the past winter has been a very trying one for our labouring population.

St. Olof's Parish, in Wisconsin, has been visited by me monthly; and, with the kind assistance of Rev. L. Kemper, of the Nashotah Mission, Divine Services have there been performed every second Sunday. Mr. K.'s services are well attended by those Norwegians who understand the English language, and by other families in the neighbourhood, of whom there are some connected with the Church. Mr. Kemper, although residing at some distance and otherwise arduously occupied, has frequently visited these people; and he is of the opinion that, apart from the Norwegian Mission, this, in itself, is a field well deserving our attention and the assistance of a missionary. Not

taking into account the Norwegians, there are upwards of twenty-six families regularly attending our worship. Their children are brought to baptism, and, under the direction of Mr. Kemper, a class is now preparing for confirmation; to which holy rite, I hope before long to present also a few of our Norwegian fold. The little number of twenty-six families, which now constitute the Norwegian Parish, and all of which I now look upon as faithful members of the Church, would, united with the other part of our congregation, make an interesting parish, could only a clergyman be found who, possessing knowledge of both the different languages, would be willing to take charge of the same and settle among them. The little prospect there is of ever attaining this object is the only difficulty which now presents itself to me as a discouragement in our present work at this station. The long journey I have to make, in order to fulfill my monthly engagements at St. Oloff's, is connected with an expense which would be more profitably laid out, could it be given to a missionary settled on the spot; and the claim which the Mission in Chicago has upon my time will naturally render my visits to St. Oloff's very short; and I see with sorrow that my duties at this station can be but very imperfectly performed. Still, we are now making all the efforts within our power to supply both the stations; and, thankful to God who, so far, has graciously enabled us to do it, there remains to us nothing but in faith to continue our work, and trust in Him for the future."

Wisconsin.

Duck Creek—Rev. E. A. Goodnough.

"In October last, I visited Waupaca, a small village 75 miles west of this place, and held service there, administering the Holy Communion, baptizing three children, and preaching to a large congregation. Many of them were favorable to the Church, and a few of them faithful and devout communicants; but they are deprived of the ministrations of the Word altogether, except only once or twice a year, when that true missionary, Bishop Kemper, visits them, as he does every waste place

in his extensive Diocese. I was absent one Sunday at that time. Since then, I have been here every Sunday, and have performed the regular services each Lord's-day in the Mission Church. I have visited numerous sick members of the Church; and have administered the Holy Communion to all who were worthy. The congregation is large, and quite attentive to the services. About sixty partake of the Sacrament once a month. Fifteen young persons were confirmed at the Bishop's visitation in the winter, three of whom had been Methodists.

"Of late, quite a gloom has pervaded our whole neighbourhood, occasioned by the murder of one of our people. Whisky was the cause of the crime. Two Indians strove together for possession of a gallon of it, and one killed the other. The low class of white people sell whisky to the Indians; thus overthrowing one-half of all I do. The laws are well enough, but officers will not execute them."

Whitewater—Rev. L. H. Humphrey.

"By the continued blessing of the Great Head of the Church, I have been enabled to officiate in this parish regularly every Sunday, except one, since my last report, and upon that one elsewhere.

"I have nothing very special to communicate; but the general prosperity of the parish, by the Divine blessing, seems to be still onward. I have a small class for confirmation, awaiting the visitation of our well-beloved Bishop.

"We have made arrangements to fence the church lot, containing a trifle over a half acre, and to build thereon a small but neat and sufficiently commodious parsonage, with necessary out-buildings; the whole to be completed by the 15th day of June next.

"The people of this parish are few in number, and none of them rich. But they have most liberal hearts. They love the Church, and seem ever to consider it not only a duty, but a great pleasure, to do everything in their power to advance its interests."

Geneva—Rev. W. H. Studley.

“Since my appointment as missionary at Geneva and Bloom Prairie, September 12th, 1854, I have met with results which encourage me very much in my labours, and which should enlist the interests of Churchmen at large. I feel no small weight resting upon me in being appointed a watchman over the ground where Breck and Hobart sowed the first seeds of the Church; and it is with the deepest interest that, from time to time, I enter the little log-house rooms where they and our venerable Bishop read the prayers and sung the praises of the Church. The seed which they planted, I can assure the Church at large, will grow into an abundant harvest here, if she will only give heed to our wants, and extend a helping hand.

“Geneva is a place of some twelve hundred inhabitants, situated on the banks of a most lovely lake; and is one of the healthiest locations in all the West. A railroad running through it, soon to be put in operation, and another in all probability terminating here, must make it something of a central point. Hence it is that there is every reason to expect that Geneva ere long will become a place of importance. The Presbyterians, Baptists, and Romanists have very decent houses of worship. For the present, we are holding services in a little low meeting-house, which was bought of the Presbyterians about a year since.

“A deep interest in the Church is felt here; and the main thing wanted is a Church edifice. Our little house has oftentimes been uncomfortably crowded, and is scarcely ever without a good congregation. The ladies, with their Sewing Society, are doing all they can towards a new house, while the men stand ready to subscribe as freely as their ability will allow. But yet we are weak, and need the sympathy of free-hearted Churchmen abroad.”

Stevens' Point—Rev. T. Greene.

“Divine Services have been celebrated twice on each Lord's-day. The attendance has been good; and I trust that many

who have been strangers to the Saviour and the ways of His holy Church have received much spiritual benefit. Five infants have been baptized; and there are many others whose parents intend ere long to dedicate them to God in that holy rite.

"I have also to report that I have held services at Warsaw and at Little Bull Falls. The congregations are always large and very attentive; and although my last visit to them was made during one of the heaviest snow storms during the past winter, and with the additional discomfort of having no fire to warm the apartment, still, the people came as cheerfully as if it had been summer.

"I have been invited to hold services at Grand Rapids, 22 miles south of Stevens' Point; at Jenny Bull Falls, 30 miles above Warsaw; and at Ogdensburg, on the Little Wolf River. The citizens of the latter-named place, a month ago, held a public meeting for the purpose of determining what sort of religious services they should have in the village. After some discussion, it was decided in favor of the Episcopal Church. The majority of the people of Ogdensburg are Lutherans.

"The Vestry have built for me a very handsome parochial school-house, 18 feet by 24, on a lot of ground adjoining the Church, and which was presented to the parish by the Hon. A. G. Ellis, who is worthy of great praise for his untiring zeal in the Church's cause. The lot is worth \$250. The school is a self-supporting institution; has two teachers, sixty scholars; and educates gratuitously the children of the poor.

"Can you not send us an itinerant missionary for the poor benighted Pinery?"

Watertown—Rev. C. C. Edmunds.

"Since I came here, in August last, there has been regular services twice a day, up to the present time, with the exception of one Sunday. Being very unwell, I left here on the fourth of January, for Philadelphia, where I remained until the 20th of February, and then returned to Watertown again. I had made every arrangement to be back by the first Sunday

in Lent, but was detained on the road in consequence of the deep snows, and did not arrive till the Monday after. While I was away the Church was open, and services held twice a day, as usual, one of the Vestrymen lay-reading; and since my return, of course, I have officiated myself. So that this makes good my saying that there had, from the time of my coming up to this present, been regular services here.

"This parish is quite weak at present; but there is much to encourage and inspire hope for the future. There are two great difficulties, besides many smaller ones, which are to be met with in most parishes situated in the inland towns; and it is especially the case here. Those two difficulties are manifested in the shape, on one hand, of *indifference*, and *non-attendance* on the services of the Church, on the part of the old settlers of the town; and, on the other hand, in the shape of direct, open infidelity on the part of the German portion of the foreign population.

"Those who came here years ago and settled the town, are almost all non-attendants at Church. Some were a rough and lower class of people, that would hardly have attended Church anywhere. Others were of a more respectable class in society; but being here for some time without any opportunity to attend Church, acquired such habits of mind and feeling, that, by the time they could do so, they had no desire for it. Then again, the great flood of German *infidelity* and *rationalism* which poured in here, has had a very bad effect. The minds of many of the inhabitants, cut loose from good and healthy influences, were, and are, just ready to be poisoned with such thinking and acting as we see on the part of the Germans; and of course, where there is capacity for evil, evil will ever manifest itself at once.

"The parish has 45 communicants, and, if they were all American people, would have been self-supporting before this; but out of these there are some thirty who are Irish, and they cannot easily be taught to come into the American voluntary system of supporting the Church, having been used to the titheing system at home. We hope and intend to make as strong

an effort as possible to give up the missionary stipend after another year ; but for the remainder of this and the next year, we will, we fear, have to depend for aid upon the Domestic Committee.

“As before said, there are many things to encourage us. Since I came, the parish has very much increased. The congregation is much larger and more regular in its attendance, and in these respects continues to grow better.

“We are expecting somewhat of an increase in our number, by emigration from Eastern cities. Believing in the blessing of God, we hope much ; but all advance, so far as human means are concerned, must be the result of steady and unwearied exertion. O how much is lost, through the inability or backwardness of the Church in occupying the ground at an early day ! As Christ the Head is ever with His Church, may he bless *this* and every other portion of it !

Minnesota.

St. Anthony's Falls—Rev. J. S. Chamberlain.

“I can but regret that so little is shown to have been effected upon the hearts of the people. And yet we have not been left without blessings to be grateful for, and successes to be encouraged by : though, as was needful for us, these have been chiefly of a temporal character, bringing to us little more than conveniences for the worship of God, and appliances for setting forth His truth. I have felt sad thus to labour for, and wait upon, mere instrumentalities, in the midst of fields, not only white to the harvest, but on every side falling to the ground and perishing, for want of the reaper's hand. And yet as these were indispensable, and their provision was left as a work in my path, I confidently trust that in due time this, also, shall be found bringing forth fruit unto holiness, to the increase of the kingdom and glory of God.

“Our parish church, which was not completed when the Bishop was here last fall, we have been using through the winter, to our great comfort and satisfaction. It is now ready for

consecration. The cost of the enlargement has been about \$800, including furniture, and this sum, with about \$200 for the bell, (the last payment on it,) has been raised in this little parish, except about \$100, now due our treasurer. We are now decently provided with needful things to begin work, with hope of success in spiritual things. We have now three adult candidates for baptism, and several more for confirmation.

“At the Minnetouka Station I have held but two or three services the whole of the past winter; but the Rev. Mr. Wilcoxson has more than supplied my lack, walking every three weeks to this station for services. During my last visit I organized a parish here, having ten communicants, and several candidates for baptism and confirmation. The Church, building here, has been kept back by scarcity of workmen; but will be raised as soon as the weather will permit. The clap-boards, for the enclosing, are, I believe, about done, and we hope to have it completed against the weather very soon. When we can do the inside work, will depend upon the generosity of the brethren. A large sum of the pledges made to us for this work remains unpaid; yet we look to see the Lord provide. At this station there is now a candidate for Holy Orders, under the new canon, who expects to minister to this people as soon as he shall be ordained. He now maintains regular lay services when no clergyman is present. His son, also, a young lad of great promise, comes to me in the fall, to commence studies, with a view to the ministry.

“Our school, for which we have been struggling for two years past, is now in operation. It has property—houses and lands, &c., valued at \$4,500; it owes about \$1,200, though only \$800 is really a debt. The growth of another term, we trust, will make this a help, in every way, instead of the burthen it has hitherto been. Our plan looks to the training of twenty girls in our family—though ten of these are to be day pupils—the employment of three competent Church-women, with Missionary spirit, as teachers—who shall also labour in the parish as assistants of the Rector, and under his direction—and the supporting of the whole by the earnings of the school. This may

seem chimerical to you; but even the sceptical heretofore, are now encouraging me with hopes of success. And, indeed, after what we have passed through already of poverty and sorrow, I feel now that there is nothing in the way of the usefulness of our school, unless it be the difficulty of obtaining suitable persons to work with us. At any rate, as to my school, I am convinced that this, or some other kindred way, is all that remains to the Domestic Missionary, until he is either ready to abandon his work, or the Church is found faithful to give him his hire. For what is the stipend given him, compared with the wants of his place:—The people, and he with them, oppressed with the burthen of providing, from the beginning, all things needful for the outward building, that God may have a decent sanctuary, wherein His people may seek His face. Called on every side to minister over a country greater than many a diocese, with no provision for travelling expenses, in a frontier country, where all needful things for the sustenance of himself and household are frightfully dear—he is asked to maintain himself on \$300 a year. It cannot be hard to see that he cannot do it, except by a resort to profitable business—and all, therefore, that remains to him is to make this business profitable for the souls of men, while he maintains his own body upon it.”

Missouri.

St. Charles—Rev. J. K. Dunlop.

“Trinity Church, St. Charles, was organized in 1835: but owing to the weakness of the parish, the Pastor was obliged to resign his charge after remaining about a year.

“This little congregation was again refreshed by the spiritual labours of another clergyman, from 1840 to 1842. Since the latter date there has been no regular minister stationed here, till my arrival last fall. This little flock, however, received occasional visits from clergymen residing in St. Louis, which, by the grace of God, prevented them from becoming entirely discouraged.

“The number of communicants last reported was five. I hope

to have two or three candidates to present to the Bishop for confirmation, when he makes his first visit.

“ We hold our services in a small house, lately purchased by the Vestry ; it is at present much out of repair, but we hope to be able to make it comfortable in a few months.

“ The population of St. Charles is about 2,500 ; nearly one half of these are French and Germans, (the town was first settled by French,) most of whom are Roman Catholics.

“ That much good can be done here is evident ; but that the field must be occupied, and worked, is also evident. I will be happy, as the work progresses, to submit matters of interest to the Committee, and ‘ Spirit of Missions.’ ”

Texas.

Anderson—Rev. H. Pratt.

“ The Missionary work here in Anderson, has been shared between Rev. J. B. T. Smith and myself. In his report he informed you of the present condition and future prospects of the Church in this place.

“ I have officiated on every Lord’s-day, with one exception, being occupied then at the bed-side of a sick friend.

“ On the first Sunday of every month I hold service at Groce’s Retreat, a point twenty miles from this place. The first settlement, in this part of the country anywhere, was made there. It is an excellent, thickly settled community. But a very few have known anything about the Church heretofore.

“ Novelty and curiosity called many out at first ; now the Masonic Hall, where we worship, is filled with attentive listeners. There are but three communicants ; they are devotedly attached to our Church. They procured the Hall, invited me to visit them, and have done much to second my efforts. My duties here as Rector of St. Paul’s College and the Diocesan School, require my almost constant presence, so that I am necessarily compelled to make flying visits. There is much interest manifested. Three are ready for confirmation, at the first favourable opportunity. They will probably meet the Bishop here, or at Washington, on the Brazos, as it will be very inconvenient for him to visit them at the Retreat.”

California.

Nevada—Rev. W. H. Hill.

“Since my last brief note to you, we have enjoyed the pleasure of a visit from our Bishop. He has, probably, already written you an account thereof, and I, therefore, need only add that our hands were strengthened, and our hearts encouraged, by the very interesting services, and sound and able discourses, with which we were favoured on the occasion. I had hoped to have had some candidates for confirmation in *Grass Valley*, but was disappointed. The Bishop preached to a crowded and most attentive congregation, and after the service “received into the Church” a child of one of the parishioners, who had previously been baptized in private. In the afternoon of the same day, (Sunday, June 17.) at 4 o’clock, the Bishop preached in Nevada. The Congregational house of worship (where our services are held at present) was filled to overflowing. Five persons then came forward and received the Rite of Confirmation, and were afterwards addressed by the Bishop. This was the first time that holy rite was ever administered in the mountain region, and the solemnity of the occasion, with the interest which cannot but attach to such a ceremony, under such circumstances, made a deep, favorable, and, as I believe, a lasting impression on the community. We all “thanked God, and took courage” for the future. The same building having been kindly offered for our use in the evening, it was again filled, every seat being occupied, and the Bishop preached a most admirable and appropriate sermon to young men. The attention of many of this class, who formed most of the audience, was riveted upon the preacher, and the words of wise and sober counsel, delivered with great plainness of speech, have been well remembered by not a few, to whom they were most specially applicable. The Bishop left us the next day, delighted with his visit, and leaving behind him the universally expressed desire that he might soon again and often, favour us with his presence and wholesome counsels.

“The prospects of the Church in *Nevada* are very flattering. In *Grass Valley*, I get as large congregations as

do any of the long established societies, and could a Missionary devote his whole time to that place, I believe a very fine parish could be soon permanently established, and give a full support to an unmarried man. The place where we now meet for worship, is very inconvenient and badly located, but it is the best we can obtain at present. I believe that next spring or summer a Church edifice will be erected in both Grass Valley and Nevada, and then I have no doubt but what both could and would be filled by attentive and interested congregations.

"At present, being compelled to take charge of both parishes, I cannot do that full justice to either that I could wish, or that they need. But you may be assured that I am doing all I can, and strive to "make full proof of my ministry." The distance between the two places is *four* miles, and my services on Sunday are as follows: I walk from Nevada to Grass Valley and teach the Sunday-school, (which promises well) at 9½ o'clock. At 10½ we have morning service and preaching. Generally, one of the parishioners, who has a conveyance of his own, takes me back to Nevada. When he is unable to do so, I walk the distance again. When I state that since the 1st of June, the thermometer, on each Sunday, has ranged from 90° to 100° *in the shade*, I will leave you to judge of the amount of *pleasure* in a walk of four miles, under the broiling of an unclouded sun. But I complain not. Horse hire here is so very expensive that I cannot afford myself the luxury. At 4 o'clock I hold service in *Nevada*, and meet my Sunday-school thereafter. My congregations here are large for Nevada, and gradually, but surely increasing. A deeper and wider interest in our Church is constantly manifesting itself. Could I remain here a year or more, I feel morally certain, that not only would a self-supporting, but a most flourishing parish be established. And, as it is, I feel but little hesitancy in making such a prediction.

"As we have no building of our own, that we can command, I cannot hold *any* services during the week. Every *morning* I devote to study and writing, and every afternoon to pastoral visiting, the good effects of which are very palpable, in the increase of the congregation. One entire day in the week, I devote to Grass Valley, walking both ways, and endeavouring to do

all in my power, to strengthen the hands and hearts of the little flock there, and to encourage them to greater zeal and good works in the holy cause, so dear to all of us.

"Could you, my dear Brother, or the Committee, but realize the obstacles which I first encountered, and the many discouragements that met me at the very outset, you would, I trust, perceive, as does our Bishop, and all who are familiar with California indifference and worldliness, that, even in this short time, a good work had not only been *begun*, but carried on much farther and better than could have been anticipated. The good Lord only be praised therefor. I feel sure, that could I have *known*, in January, precisely what I did in March, I should have declined, as hopeless, the attempt to establish the Church in Nevada and Grass Valley. Instead of there being, as was represented to the Bishop, 10,000 inhabitants in the former place, and 4,000 in the other, it is a liberal estimate that gives 5,000 to both. Including the miners, being within two or three miles of each, 7,000 will cover all. Of these (I now speak of Nevada) less than 300 were females, and of the rest, nearly all had lived so long "without God in the world," that they cared nothing for His service, in *any* form. Of the few who did "remember the Sabbath day to keep it holy," the Congregationalists, Methodists, (North and South) and Baptists, already on the ground with ministers and edifices, had apparently monopolized all. This class had been already taxed to build meeting-houses and parsonages, and to support ministers, to an extent that few localities in any of the Eastern States were ever subjected. The few Church people that I found, were willing to make the trial, but with many forebodings as to success. And thus I went to work, almost single-handed, without any good place to meet in, with no instrument or choir to make our service attractive. For about six weeks my heart almost sank within me in despair. It seemed as if the task of the Israelites in Egypt had been given me. But in the fear of God, I determined to go on and do what I could. His holy name be praised, my labours have been blessed. The services of the Church are beginning to take a deep hold on the community. Many came who had not attended any service for years. A little, but strong-hearted and zeal

ous band has been gathered. I regard the success of the Church as no longer problematical. On all sides, and from all, I have received nothing but personal kindness and respect. My first congregations of 40 and under, have increased to 100 and over, and had we a Church of our own, double that number would be regular attendants. *Mutato nomine*, nearly all these remarks will also apply to Grass Valley, although I cannot speak with such positiveness of a favourable result. Nevada is the largest place, the county seat, and will always be a place of business, that will draw to it a large population."

Washington Territory.

Steilacoon—Rev. J. McCarty, D. D.

"Since my removal, last October, from Portland and Vancouver to this station, I have given my Sunday services in the morning to the garrison at this place, where I reside; in the afternoon, to the village of Steilacoon, about a mile and a half distant; and both morning and evening of the first Sunday of every month to Olympia, some twenty-five miles from this.

"Steilacoon is a small village, on the east side of Puget's Sound, where I have a small congregation, but with only one or two persons at all acquainted with, or attached to, our Church; still the encouraging growth of the village renders it important that our services should have been thus early introduced into this place, which must become one of the most important on the Sound. Here ground for an Episcopal Church has been promised, and I trust we shall be able to build upon it before long.

"Olympia, situated on the southern extremity of the Sound, is the capital, and though but a small village, is yet the largest and most important place in the Territory, where there are some few Episcopalians, and our services are quite well attended. A lot has been given us for a Church, and though, from the depressed state of business, and other causes, we may not be able to build this season, as I had hoped, still I believe we shall be

able to accomplish this important object in another year. We greatly need a Missionary at this important and growing place.

"I have not been able to extend my services down the Sound. There is no way of going below this but by water; and whilst I was waiting for the steamer which had commenced running a short time before my arrival in this place, she was wrecked in a storm. A small steamer has just been started; by it, I intend to visit Scattle, about twenty-five miles below this, during the present month.

"Many and great are the discouragements a minister of the Gospel, especially of our Church, has to contend with in this new Territory, where the population is small, scattered, and unsettled; where there is a manifest want of the good influences of women and domestic society; and where, I regret to say, worldly and evil influences are peculiarly rife. Still, those who now labour here have not only the promise, "As thy day, so shall thy strength be," but the prospect of an improved state of society with the growth of the country. And, whilst they are made sensible of the greater need of the saving and virtuous influences of the religion they preach to stem the current of impiety and vice, they are animated by the consideration, that, whatever is done for the spiritual improvement of the first settlers, will, by the Divine blessing, not only accomplish something for them, but do much to promote the future growth and strength of the Church in this great Territory, as well as advance the religious and moral state of the generations that shall come after.

"I administered the Communion here on Christmas-day, and have baptized one infant and attended one funeral at Olympia."

Hope for the Emigrant.

WE insert with pleasure the following article from the *Colonial Church Chronicle*, for August, which is, as we trust, an earnest of glad co-operation of the Mother Church, with her daughter in America, in caring for the children of the Church, who are scattered through our western wilds:—

ASSOCIATION FOR THE SPIRITUAL AID OF ENGLISH CHURCHMEN EMIGRATING
TO THE UNITED STATES.

The readers of the *Colonial Church Chronicle* will remember that in the number for February last, there was a letter from the Rev. Dr. Caswall stating that a plan had been set on foot, the object of which was to preserve in the unity of the Church those of our emigrants who proceed to the United States of America. We have now the pleasure of informing our readers that an Association was formed in London for this purpose during the last meeting of Convocation.

The Secretaries of the Association are the Rev. H. Caswall, D.D., Vicarage, Figheldean, near Amesbury, Wilts; and F. H. Dickinson, Esq., King Weston, Somerton, Somerset. The Treasurer is Henry Hoare, Esq., 37 Fleet-street, by whom subscriptions are received.

We have received a letter from Dr. Caswall, in which he says:—"We do not wish to raise too high expectations; but if we can obtain only £500 a year, this amount properly expended will do much towards cementing the union of the English and American Churches, and assisting our poor countrymen during the first year or two of their sojourn in a strange land."

We have received also a "Statement" respecting the Association, from which we proceed to make the following extracts, that our readers may judge for themselves of the necessity there is for the movement, and of its prospects of usefulness.

"The following scheme was prepared and sent to a few leading Churchmen in America and England, with the view of eliciting their sentiments and obtaining useful suggestions towards the perfecting of the design:—

'The Association shall consist of all members of the Church of England, who shall contribute annually the sum of One Pound towards the promotion of its objects. . . .

'The Secretary shall maintain a correspondence with all who may express a wish to emigrate, or to assist emigration, in connection with the Church of England and the American Episcopal Church. He shall correspond with American Churchmen, clerical and lay, with reference to the objects of the Association. He shall prepare an annual report, &c. &c.

‘The Executive Committee shall appoint from time to time Agents of the Association in New-York, Philadelphia, Boston, &c.

‘The American Agents shall receive from the English Secretary certified lists of the emigrants proceeding to America in connection with this Association. They shall also, according to their ability, promote the temporal and spiritual interests of the emigrants.

‘Grants may be made by the Association for the advancement of Christian education among the children of emigrants, for the erection of churches and schools, and towards the maintenance of such English and American clergymen as may devote themselves in whole or in part to the spiritual oversight of this class of persons.

‘The American organization of this Association shall be, as far as possible, in connection with the Diocesan authorities of the American Church.’

Several very gratifying letters have been received in reply from America, of which the following are extracts.

From the Right Rev. Bishop Williams of Connecticut :—

‘As to the Emigrant Society, I rejoice devoutly in seeing a movement in that direction. It is most needful, and one can only regret that it had not been made sooner. Every kind of direct influence—where certainly the indirect ones are efficient enough for evil—is brought to bear on English emigrants, to draw them away from the Church of their fathers.’

The Right Rev. Bishop Kemper, of Wisconsin, writes :—

‘On my return from visiting the greater part of this Diocese, through unusually deep snow, I received a copy of the scheme for the Spiritual Relief of English Churchmen emigrating to the United States, and was much gratified to find your name among the promoters of so excellent an object. It is attracting much attention in my neighbourhood. We have probably in Wisconsin 20,000 persons who were born in Great Britain, the vast majority of whom were baptized in the Church. . . . Should the proposed Association be duly organized, I beg you to direct your early attention to Lisbon, in Waukesha County. There we have a plain building and a congregation of about sixty families, the heads of which were from England. During the last few years, in consequence of aid from a pious lady in New-York, I have been enabled to keep a Clergyman among them. He has lately removed to Indiana, and at the same time my resources failed. At Easter (1855) I expect the Rev. Henry C. Shaw, deacon, a graduate of Nashotah, to take charge of the parish, which is called St. Alban’s. . . . I would therefore respectfully propose that the Rev. H. C. Shaw, Minister of St. Alban’s, Waukesha County, Wisconsin, be appointed your Missionary for two years at an income of from 100 to 200 dollars per annum (£22

to £44).* At the close of that period I believe that, under his faithful ministrations, the parish can become self-supporting.'

The Hon. Judge Huntington of Hartford, in Connecticut, thus writes :—

'I was very glad to see that you have made a movement in England on behalf of immigrants from your country and Church. If carried out effectually I am sure it will be productive of great good. . . . It is not long since I met with a very interesting and painful case. It was a fine-looking intelligent young man, from the neighborhood of London, with a good common education. He was employed in a flour-mill in this neighbourhood. I knew him at once to be an Englishman, and on entering into conversation with him, he informed me that he was baptized and confirmed in the Church, giving me the name of the bishop who confirmed him. He had then been in this country nearly a year, but had never been into a Church during the time. He had occasionally been to the Methodist and Baptist meetings. He told me that his father and mother were very constant in their attendance at Church with their fourteen children. He expressed regret that he had not been to church, and promised me that he would come to the services which you may remember I was engaged in establishing near my residence when you were with me. The very next week this young man was killed by being caught in the machinery of the mill.

'The indifference among emigrants from your country towards the Church is perhaps more apparent than real. They come here strangers—ignorant of our customs—and find *all* places of public worship called *Churches*. The first impression is that all are alike, and being under the necessity of securing a livelihood, they seek to secure that, without inquiring about religious advantages. Unconsciously, perhaps, they find themselves thrown into a neighbourhood where there is no church, and they soon become indifferent to religion, and rapidly degenerate. Your Association will come in most opportunely to obviate this great evil.'

The Rev. David Keene (an Englishman by birth, and a clergyman of thirteen years' experience) writes as follows, from Milwaukee, in Wisconsin—a large city eight hundred miles westward of New-York :—

'For myself, I have ever felt a lively interest in my countrymen, but this interest is increased tenfold since there is a prospect that in time we may be able to bestow upon them that care and attention which they so much need. . . . That not a tithe of the attendants upon Church services are English, I know every clergyman in our diocese would bear me out in saying.'

*We are glad to hear from Dr. Caswall, that the Association has already funds sufficient to enable them to encourage Bishop Kemper to expect the grant which he requests.

The Rev. Robert H. Clarkson, an American clergyman, writes as follows from Chicago:—

‘If your Association succeeds, and places you in funds to expend for the spiritual improvement of your emigrating people, your attention, by all means, should be directed, not so much to the Atlantic cities as to these Lake cities of the West, Chicago and Milwaukie. A clergyman’s full time could be advantageously employed in this city, in the spiritual care of the English emigrants; though a school to train up the children is just as much needed. * * * * *

‘If English Churchmen had any idea of the actual spiritual destitution of their poor emigrants scattered all over this western country, they would rouse themselves to some such work of love as your organization proposes. but by all means beg your clergy to give the emigrating people letters of introduction or commendation to the clergy of the cities or towns to which they intend to go. Tell them to insist on the delivery of these letters at once, so that the clergy here may know them and take an interest in them. This is a matter of the first importance.’

The following is from a sermon preached by Bishop Southgate, of Boston, at the consecration of the Frederickton Cathedral, in 1853:—

‘I had intended this time to offer some practical suggestions respecting the effectuation of a catholic and regulated intercommunion between the Church of England and the Church in the United States. But there remains for me space only to say, that it is of high importance that this intercommunication should speedily attain a practical and efficient character. It will not be confined, let us trust, to messages of good-will and compliments of Christian courtesy. There is needed immediately a system of correspondence and combined action which will have to do with the temporal and eternal interests of men. As one subject which imperatively demands our attention, I will allude to the condition of members of the Church of England who come from the old country, and from the provinces, into the United States. I will illustrate by my own experience, premising only that I see no reason to suppose that Boston, the city in which I reside, exhibits a more melancholy picture than other large cities in the Union.

‘During last winter I explored a portion of that city which lay immediately adjacent to my parish church. I sent through the district a deacon, who is himself an Englishman, but has lately been admitted to orders in the American Church. He visited every house and every family. The result was, that, in this single section, embracing probably not more than one-tenth of the city of Boston, he found one hundred and seven families, comprising doubtless more than five hundred souls, who were members of the Church, most of them of the Church of England and Ireland, who were living in utter destitution of the means of grace, or were unconnected with any parish, most of them never going to Church, and all destitute of pastoral

care; their children unbaptized and untaught; the parents, in many cases, alienated in their affections from the Church. . . .

‘Our poor also—the vast majority of them are of the Church of England. In my own parish, which is largely engaged in labours among this class, probably nine-tenths of our regular pensioners were baptized in the Church of England, and more than nine-tenths of our charities were devoted to such. Beside this, the occasional applicants for aid are, with rare exceptions, Englishmen; and yet an applicant next to never has with him any proof of his being a deserving person. His pastor has allowed him to come to America without any credentials. He fails, perhaps, to find work. He falls into a deeper poverty. He becomes sick. He has no one to go to, to whom he can open his heart. He can show no evidence of his being an honest man. The more honest he is, the less willing he is to make his wants known, without some better proof of his good deserts than the aspect of his misery. Your best people suffer the most; and I have known them to suffer almost to starvation before they would ask relief, when a bit of paper from the old pastors would have given them courage to make their situation known. I have seen a woman, one of your daughters, a young mother, baptized and nurtured in the Church of England, who, with her child, was left alone in a garret, in one of the darkest alleys in one of our vilest streets—left alone, with her child sick, her means exhausted, her time occupied with attending to her dying infant, no work to be found, even if she had been in a condition to do it; her furniture sold, excepting the miserable bed on which the child lay, and a little table which stood by its side, while as if all this were not enough to fill up the cup of her sorrow, her hard-hearted landlord (and yet why call him ‘hard-hearted?’ for he was a poor man and was obliged to live himself) was threatening to eject her from his premises for non-payment of rent. I found her in this condition one bleak night in winter. She was without a fire, for she had no money wherewith to purchase fuel. Her child was lying on the bed in the agonies of death. ‘Oh, if he may only be christened,’ she said, ‘before he dies! I cannot bear he should die without baptism.’ I baptized the child; and on inquiring into her circumstances, I found, and afterwards more fully learned, that she was of respectable parentage in her own country, that her husband was away in a foreign land, that she had shrunk from making her condition known because she had no recommendation, and that for two months she had been struggling with her evil fortune, without a word of sympathy from any Christian soul. Brethren, beloved in the Lord, these things I again say, ought not so to be. That young woman told me who her pastor at home was. A single line from him would have enabled, and would have encouraged her on her arrival in Boston, to have become connected with some one of our parishes. Her wants would have been relieved; her sick child would have been nursed; perhaps (for he died a few hours after his baptism) his life would have been saved; work would have been fou

her; an honest livelihood would have been gained; and all this needless misery would have been spared.'

The *New-York Church Journal*, in commenting favourably upon the scheme, says, 'The powers of the American Church are taxed to their very utmost to answer the growing demands made upon our energies by the steady influx from the denominations around us, and we have hitherto been able to do but little to seek out and gather in the numerous British emigrants, most of whom, alas! on reaching a country where no particular form of religion is established by law, seem to think themselves released altogether from the law of religion. We have often wondered why the Church of England herself did not send us some reinforcement to our pastoral ranks, that she might thus, even in the western wilderness, seek after her's which are lost.'

It certainly appears just that we should assist our American brethren in providing for the spiritual welfare of our own people whom England sends forth into the United States, as we have seen, at the rate of about fifty thousand in a year."

The very great importance of the object which the Association has in view must be our justification for these long and painfully interesting extracts. To preserve Christian men from falling away from the faith, is as great a work as the conversion of unbelievers. We wish the Association good success. The names of its officers are a sufficient guarantee that the funds entrusted to them will be economically and judiciously dispensed.

Appointments.

Rev. M. F. Maury, to Danville, Ky.; Rev. F. B. Nash, to Tiskilwa and Providence, Illinois; Rev. Thomas B. Dooley, to Pontiac, Michigan; Rev. George Willard, to Battle Creek, Michigan, all from April 1st. Rev. William C. Armstrong, to New Harmony, Indiana, from July 1st. Rev. Frederick Gardiner, to Lewiston, Maine, from July 10th.

Acknowledgments.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from July 20, to August 20, 1855:—

Vermont.

Starkshire—From one who would feel "she hath done what she could"

1 75

Connecticut.

Hartford—Christ

41 35

New-York.

Balston Spa—Christ

15 00

Burnt Hills—Calvary

35 00

E. C. Delavan, Esq., of do.

100 00

Charlton—St. Paul's

6 50

Fishkill Landing—St. Anna's ..

88 32

Fort Edward—St. James's

15 12

Goshen—St. James's

52 13

Jamaica, L. I.—Grace, $\frac{1}{2}$

21 50

Neiburgh—St. George's

60 35

Troy—Holy Cross

45 00

Ulster—Trinity

16 20

Wappinger's Falls—Zion

48 36

503 48

Western New-York.

Buffalo—St. John's

75 30

Elmira—Trinity

5 00

Fulton—Zion

3 00

Philipsville—St. Philip's

2 00

Pierrepont Manor—Zion

14 10

99 40

Pennsylvania.

Morlatton—St. Gabriel's

7 00

Oxford—Trinity

25 00

Pittsburgh—St. Peter's

14 00

Pottstown—Christ

18 00

Pottsville—Rev. D. Washburn, for Episcopal Missionary Association

31

Westchester—Holy Trinity, Missionary Association

38 75

York Springs—Christ Church Chapel

3 00

107 06

Maryland.

Talbot Co.—E'n Shore, St. Michael's Parish, St. John's Chapel

15 00

Virginia.

Chesterfield—Miss Margaret Brewer

2 50

Dale and King William Parish—Mr. and Mrs. E. Blakenship, Dr. R. P. Grymer

5 00

Clover Hill Chapel

3 50

Perwood, Servants

2 25

Manikintown Church

3 60

Cash

11 60

Mrs. Alice Theraet

2 04

Loudon Co.—Middleburgh, Emanuel, for Episcopal Missionary Association

3 00

atthew's Co.—Kingston Par.

20 00

5 50

Middlesex—Christ, for Episcopal Missionary Association

24 50

83 49

North Carolina.

Pittsboro'—St. Bartholomew's P. E. C.

21 00

South Carolina.

Charleston—St. Peter's

16 00

St. Stephen's and Upper St. John's

47 25

63 25

Georgia.

Marietta—St. James's, for Bp. Scott

42 00

Ohio.

Cuyahoga Falls.—Mrs. H. J. Elliott

4 00

Kentucky.

Paris—St. Peter's, of which \$2 12 are offerings in country

6 15

Minnesota.

Prospect Grove

3 20

Cottage Grove

3 70

Watab

5 00

Stillwater

4 70

St Peter

7 51

24 11

Michigan.

Grand Rapids—St. Mark's

10 00

Louisiana.

Woodville—Jackson Parish, a member of the Church, for two children

2 50

Wisconsin.

Beloit—S. J. Sherwood, Esq. ..

25 00

Hudson

5 00

30 00

Texas.

Brownsville—Advent

2 50

Miscellaneous.

P. E. C.

2 00

"From a Widow, in response to Bishop Freeman's Appeal,"

—"A Voice from the South-West"—to aid in sending a Missionary

5 00

7 00

Legacies.

Legacy of Hanford Smith, late of Newark, N. J., annual payment

245 36

Total

\$1,298 40

Total since Oct. 1st, 1854

\$38,819 29

ERRATA—In the June No. St. Gabriel's, Morlatton, placed under the head of "Vermont," should have been under "Pennsylvania." "Paterson, Pa." should have been "Pottstown."